

The Excellency of a Good Name.

A
S E R M O N

Preach'd at

St. Giles's Church in the *Fields*,

ON

SUNDAY in the Afternoon, *Octob. 31. 1708.*

After the much Lamented Death of

His R O Y A L Highness

Prince GEORGE of *Denmark.*

P R O V. Chap. xxii. Ver. 1.

A good Name is rather to be chosen than great Riches.

By THO. KNAGGS, M. A. Lecturer of St
Giles's, and Chaplain to the Right Honour-
able *Fulk Lord Brook.*

L O N D O N:

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PROV. Chap. xxii. Ver. i.

A good Name is rather to be chosen than great Riches.

THere was not any one thing which more animated many Men among the Heathens to Virtue and Bravery, than an earnest Desire they had to leave a *Good Name* behind them. This put them upon doing great and glorious Exploits, to oppose Tyrants and Usurpers, who endeavour'd the Subversion of their Native Country, its Liberties, Rights and Privileges.

Solomon prefers a *Good Name* before precious Ointment, *Eccles. 7. 1.* It was customary in his Days to embalm dead Bodies to preserve them from Noisomeness and Corruption, but a *Good Name* preserves a Man's Memory, and makes it grateful to Posterity. *The Righteous*, that is the good Man, *shall be had in everlasting Remembrance. Psal. 111. 5.* Long after he is dead his Name shall be mention'd with Honour for many Ages, and his good Deeds remembered from Generation to Generation.

And as much as Men desire Riches, and as great a Value as they set upon them, yet he is reckon'd by the Wise Man, the happier of the two, who leaves a *Good Name*, than he that leaves a great Estate behind him. Not that it is impossible for a Rich a Man to be a good Man; for Riches are Blessings, when such a one is Possessor of them, who hath a Heart and Wisdom to use them well. Then they conduce to our Neighbours good, to the Glory of God, are a means of helping on Eternal Salvation; and such a Man shall be famous both on Earth and in Heaven. And because a good Name is so commendable, I will lay down some Rules for the attaining it. The best way to secure a good Name, is therefore, (1.)
To

To transcribe in your Lives and Conversations those Graces and Virtues which were so eminent in the first Teachers, Planters and Propagators of the Christian Religion.

Though they are dead and gone many Ages ago, tho' we did not know their Persons, nor never had any Conversation with them, yet it is your Duty to remember their Doctrines, to imitate their Virtues, to follow their Faith, and praise God for such bright and shining Examples. *By such Fruits ye shall be known*, whose Humility, Meekness, Patience, Contineny and Charity, if you copy out in your Lives, they will make you acceptable to God, and had in Admiration by Men. Men will not only speak well of you, with respect in your Life time, but also after Death, will without doubt conclude you are happy in a State of everlasting Bliss and Glory, and from Age to Age your Name shall be mention'd with Honour, and your *Glory shall not be blotted out*. The Son of Sirach speaking of Holy Men, says, *Their Bodies are buried in Peace, but their Name liveth for evermore. The People will tell of their Wisdom, and the Congregation will shew forth their Praise.* Ecclus. 44. 13, 14, 15.

This is what is usual and common, but it is possible that even the best of Men, those who are most eminent for Virtue and Purity, and the most charitable and religious Persons may have their Names blemish'd, and their Actions misrepresented by Malice, Envy, or Ill-will. The most innocent Person, the most sublime Piety, the tallest Reputation, and the greatest Goodness, cannot always defend themselves against the Venom of a Serpentine Tongue. Virtue tho' never so bright, yet there has never wanted those who make it their Business to snarl and peevishly root it out. Religion, tho' in a King, and the best of Men, cannot escape the Reproach of the Wicked; and thus, *Holy David's* Vertues were a Pastime to the Prophane, and his Righteousness the subject of their Libels, and abusive Pamphlets. The Reason is this, The Justice, Prudence, and Exemplary Life of a good Man to promote the Glory of God, is a continual Reproach to the Prophane, Dissolute, and Irriligious, and

nothing makes the Deformity of Vice appear so much as the near Examples of Innocence, Sobriety, Temperance and Goodness. Wicked Men are malicious, and seeing themselves out-strip'd by such as are held in Esteem and Honour for their good Deeds, rail and rage against them, endeavour by Falshood to accuse, defame and undermine them, and wound them with Arrows shot in the dark.

Tho' this sometimes happens, good Men will go on, will imitate bright and conspicuous Examples, and make even the Defamations of their Enemies redound the more to their Praise and Glory.

(2.) To secure a good Name, is to live in the fear of God.

When *Pharaoh* commanded the *Hebrew* Mid-wives to kill the Male-Children, they refus'd to obey him, because *they feared God*. *Exod. 1. 17.* And how did God deal with them for their so doing. It is thus specified, *He made them Houses. ver. 21.*

Now to make an House in Scripture Language, signifies to raise, and establish a Family. Thus God promised *David*, that he would *Establish his House*, *2 Sam. 7. 11. 16. i. e.* Confirm his Kingdom.

The Midwives for fearing God, and not obeying the King in his wicked and bloody Commands, both them and theirs were bless'd by God; all took notice of that their worthy Deed, their memory is honour'd and their fame shall be perpetuated to after Ages.

Cornelius fear'd God with his whole Family; he gave much Alms, *Acts 10.* was fervent in Prayer, and a Devout Man, for which he is commended, and his Name looks bravely big in Holy Scripture. And that which adds to his Fame, and will perpetuate his memory, is, notwithstanding his Country, his Calling and Vocation, nothing but Idolatry and Superstition in the one, Lewdness, Profaness, Robbery and Murder in the other; yet notwithstanding these Corruptions, he had a respect to true Religion, and to the Worship of God. *St. Luke* has given an honourable description of him in his Manners, in his Charity, in his Devotion; and has set him forth

forth as a perfect Pattern of true Christianity, how he liv'd towards God, and how he behav'd himself towards Man. He has set every Christian an Example, and all them who have Families may learn from him to be Religious, and to instruct them in the fear of God, and in Prayer to him, as he did his. *His Prayers and his Alms came up for a Memorial before God.* His good works pleased God, were grateful and acceptable to him; he saw them, and will recompence them, he heard his Prayers and regarded his Charity.

Mary Magdalen's Memory as a penitent Sinner, is left for all Posterity to talk of, and wheresoever the Gospel of Christ is heard, she is honourably mention'd. Her Tears will never be forgot, and for her Carriage and Behaviour to Christ, she will live in a glorious Remembrance.

And to give but one Instance more, *Constantius* at his first coming to the Empire, commanded all those who liv'd in his Court, to forsake Christ, and to offer Sacrifice unto Idols, threatening to banish all from his Presence and Service, that should refuse to obey him in that Edict.

Many were easily induc'd to renounce their Religion, and rather than hazard the loss of their Places at Court, wou'd content themselves to be of any or none; but others choosing rather to obey God than Man, would not yield Obedience to so wicked a Command, what Hazard soever they run upon. The good * Emperor retain'd those about him, and banish'd all the other who were so forward to embrace Idolatry, saying, *They cou'd not be loyal and faithful to their Prince, who were so false, perfidious and unfaithful to God.*

Tho' both these sorts of Men be long since dead, yet the memory of the one is precious, and that of the other shall rot.

Their Deeds are Recorded, to the lasting Praise and Commendation of the one, and to the Disgrace and Infamy of the other. *There was a certain Beggar named Lazarus,* said Christ; He calls the Beggar by his Name, the better to

* *Sozom. lib. 1. chap. 6. Quomodo fidem inviolatam prestant Imperatori qui Deo sunt perfidi.*

make him known to Posterity, but he nam'd not the *Rich Man*, but leaves that with his Memory to rot.

(3.) To secure a *good Name*, is to do your Duty conscientiously, in the state of Life unto which it shall please God to call you.

The constant keeping a good Conscience, (1) makes a good Magistrate, He considers his Reputation, and therefore he will not, because 'tis a violation of his Conscience, an obscuring of his Name, blasting his Credit, either protect the Guilty, or oppress the Innocent. This makes him just and impartial in all his Proceedings, whether in private or publick, in his Chamber, or upon the Bench, to deal fairly between Party and Party, and to take care that the poor man's Cause have as friendly and favourable a Hearing as that of the Rich. And

(2.) It has the same Influence on Bodies and Societies of men. The preserving and securing a *good Name* makes faithful and true Witnesses, upright and unbiass'd Juries, charitable Plaintiffs and Defendants, and puts men out of Love with vexatious Suits, and things which make not for Peace.

A Conscientious Honest man is the only Wise, Great and Secure man, the truest Politician, and none so safe as he. Those two blind Philosophers *Plato* and *Aristotle*, could tell us, That a man that acts from the Spring of a good Conscience, with Honour and Honesty, is like a *τερεῖον* Die, cast him which way you will, he still finds a Bottom. Like his God he is still the same, Yesterday, to Day, and for ever. His Principles are establish'd, of a settled Judgment in matters both of *Church and State*.

But tho' a good Conscience, and the discharging ones Duty with Honour and Honesty, be one way to secure a *good Name*, yet I am not countenancing the practices of such men who act out of a tender Conscience (as they call it) and under that pretence have done most unconscionable Actions.

What shall we think of those who have a hot and flaming Zeal for the Church, and yet with the same Breath bluster against those true ways and means which are for her safety and preservation? They tell us they have no Affection for

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Popery, and inveigh bitterly against *Tyranny* and *Slavery*, and yet at the same time carry on the Interest of the *Common Enemy*, who for many years has been endeavouring to root out our Religion, to overturn our Constitution, and to make us Slaves and Vassels to his *Arbitrary* and *Ambitious* Will and Pleasure.

This certainly is one of the worst kind of Consciences in the World, and the owner of it is so deceiv'd in following it, that the blind Man for following his blind Conscience is in the ready way for both to fall into the Ditch. Or what shall we think of them who go to Church purely and solely to keep a place, for worldly Intrest for politick Ends and Designs, and shou'd the times alter would be as forward for the *Mafs*, or a *Conventicle*, as they are now for our *Communion*.

Is this the way to secure a *good Name*, and preserve a clean Reputation? No, by no means. The Man may enjoy his Honours, Riches, and Preferments longer by such an Apostacy; but whether will he cause his Shame to go, when he has stretch'd and prostituted his Conscience, and made Shipwrack of his Faith? All the Pleasures of *Pharaob's* Court cou'd not tempt *Moses* to deny his Religion. He was resolv'd to stick close to that whatever it cost him. He would not turn *Egyptian*, no not for a Crown. O *Moses*! how art thou to be admir'd for thy Faith! O blessed Pattern to follow! Thy Name shall be had in everlasting Remembrance, and be mention'd with Honour to the end of the World.

(4.) For a Man to secure a *good Name*, is to have regard to his Fame.

It is requir'd by our blessed Saviour, that our *Light shou'd shine before Men*. That which St. Paul speaks of a *Bishop* is very requisite tho' not in so high a Degree of Necessity, to every one that bears the Name of a Christian, He *must have a good Report of them which are without*. 1 Tim. 3. 7.

The Primitive Christians liv'd so, that the Heathens that persecuted their Religion cou'd not except against their Lives. They did not only † *Non magna speak great things but live them. Provide loquimur, sed things honest in the Sight of all Men, Rom. vivimus.* 12. 17. says St. Paul. And tho' it be very

very true, that no Man, how deserving soever, can have the good Word of all ; yet if he leads his Life after such a manner, as renders him illustrious in the Eyes of the greater and better part of Mankind, such a Man will secure a *good Name*, and procure Honour and Esteem from others.

God, for Reasons best known to himself, has made an inequality among Men. He permits some to be Rich, others to be Poor, some to enjoy a Life of Health and Prosperity, others to be extremely miserable, and their Circumstances deplorable.

Now a quick and tender Sense of Pity and Compassion for the Sick and the Blind, the Poor and Needy, Fatherless Children and Widows, such as are desolate and oppressed, and suffer for Christ and the sake of the Gospel, is the way to have that Commendation of *Demetrius*, *A good report of all Men*. 3. Joh. v. 12. Such Charity and Beneficence, such Succour, such Yearnings of Bowels, a Provision for those that stand in great need of it, and such as have done a great deal of good in their Generation, shall not only be in favour with God, by such religious and charitable Acts, but also be highly esteemed by Men for their Works of Humanity, and other generous Qualifications. They shall be belov'd of God, honour'd by all good Men, and their memory shall be blessed in after Generations.

Contrary to which is a narrow, selfish, and stingy Soul, whom neither the sorrowful sighing of the prisoner, the comfortless Estate of aged and infirm Widows, nor the desolate Condition of the Fatherless can melt or soften, who live as if they were born for themselves, and never have any regard to other Mens Concerns, so it goes well with their own.

They do not consider the Condemnation at the last Day, *those shall go away into everlasting Punishment*, who gave *no meat to the hungry, no drink to the thirsty, no cloaths to the naked*, *Matth. 25. 46. 42, 43.* and neglected other Acts of Charity when Opportunities offer'd, and were furnish'd with powers and abilities to do them. Like the *Priest* and *Levite* in the parable of the wounded man, *Luke 10.* are
void

void of all Compassion, whose Hearts are as hard as the hardest Rocks or marble, will not reach forth a helping hand to such as are in Distress, but deny them Assistance, behold their miseries and calamities, pass by them and regard them not. Such persons are a Scandal to Humane Nature, most unlike unto God, Enemies to the common Good and Interest, live and die covetous Wretches, and are carried to their Graves with an odious and infamous Character. Thus having laid down some Rules for the securing a *Good Name*, and what a commendable thing such a *Name* is. I come,

(2.) To shew there is a good Reason to choose that, rather than *great Riches*.

(1.) Your Riches may vanish away, you may *heap them up*, and after all *know not who shall gather them*. Psal. 39. 7. The wealthiest man knows not but a *Prodigal* may be his Heir, that a *Stranger*, or an *Enemy* may possess and enjoy his Estate after he is dead, and gone ; that his Riches may be the occasion of his Son's Ruin and Destruction here, and his everlasting misery hereafter. Debauchery has frequently been set a foot by the large and full Enjoyment of a plentiful Estate. Riches are liable to be lost, but a *good Name* shall never perish. That lives after the man is dead, and speaks in his Family long after he is turn'd into Dust and Ashes.

A man who goes out of the World with a *good Name*, his Failings, Infirmities and Imperfections shall be overlook'd, he shall be buried in his good Deeds, and his memory Consecrated and embalm'd to admiring posterity.

(2.) Great and many are the Temptations of Riches. Many men are undone by them. They have slain their Thousands, but he who is *Rich in good Works*. Psal. 41. 2. *He shall be blessed upon the Earth*, and Luke 14. 14. *re-recompensed at the Resurrection of the Just*. Psal. 112. 9. *He hath dispersed abroad and given to the Poor, and his Righteousness remaineth for ever, his Horn shall be exalted with Honour*.

Nay, the Psalmist says, Psal. 37. 26. *The Seed of the Merciful shall be blessed*. Acts of Charity in a Parent will
entail

entail God's Blessing, both upon the Persons and Estate of Children. Without God's Blessing, all ye shall leave unto your Children will little avail them. Now Mercy and Liberality to the Poor and Needy, will entail God's Blessing on your posterity.

Many Men are very busie, earnest and sollicitous to entail their Estates on their Posterity, that they may *continue their Houses for ever, that their Dwelling Places may endure from one Generation to another, and call the Lands after their own Names.* Luke 14. 14. Now the surest way to advance and prosper an Estate, and to continue a Man's Name to future Ages, and bring down a Blessing from Heaven upon his Lands, Houses and Family, is to do good, to *honour the Lord with your Substance, so shall thy Barns be filled with Plenty, and thy Presses shall burst out with new Wine.* Prov. 3. 9, 10. Plenty and Abundance shall follow *For this thing the Lord thy God shall bless thee in all thy Works, and in all that thou puttest thine hand unto.* Psal. 112. 9. Duet. 15. 10.

There are some other Particulars peculiar to charitable Persons, *the Lord will deliver them in the time of trouble, he will not deliver them unto the Will of their Enemies, the Lord will comfort them when they lie sick upon their Beds, and make their Bed in their Distress.* Psal. 41. 1, 2, 3.

(3.) A Good Name is rather to be chosen than great Riches, because the richest Man cannot long enjoy them, and he must one Day part with them whether he will or no. *We brought nothing into the World, and 'tis certain we can carry nothing out.* 1 Tim. 6. 7. *Naked came I out of my Mothers Womb, and Naked shall I return.* Job 1. 21. When we dye we can carry nothing away with us, our Riches shall not descend after us. At our dying Day we take an everlasting Farewel of them. Our Lands and Livings are only lent us, we sit upon them at Pleasure, and the great Landlord of Heaven and Earth may turn us off when he Pleaseth.

Could the Riches of this World defend us in the Hour of Death? Could they make the plentiful Possessor of them immortal? or could they purchase an Inheritance in Heaven; then indeed they would be worth our choice. But alas! they
all

all die with us. The greatest Prince has but one Body to feed and cloath, as well as the poorest of his Subjects, and when the Mighty *Monarch* is dead; as little a Grave will hold and contain it.

Kings and Queens Princes and Dukes, must die, and take up their Lodging in the Grave, Those whom the *Psalmist* calls *Gods* on Earth, must *die like Men*, and be turned into Dust as well as they who have no long Pedigree, no swelling Titles to boast of. (f) Tombs themselves have their dying Day, and those Marble Monuments which stand over *Princes* fall to dust as the Bodies which lie under them. King *Solomon* hath long since put off his Crown and Robes, and Death made no difference between him and the meanest of his Servants. A sad Instance of this we have had lately, which may teach us, that the greatest Families are no more secure from natural Death than the lowest, and that the Splendor of any thing that is great should not withdraw our Eyes from looking upon our selves as Dust and Ashes.

He is the richest Man who leaves a good Name behind him. The World is constant to no Man. All its Glory, Grandeur, Honours and Dignities are but like a shadow that passeth away. But O what great Comfort will it be to a dying Man, to think how his Care and Thoughts have been extended for the Good of all Men, particularly those in Want and Necessity! What good Use he has made of those Talents God committed to him! And what Peace and comfortable Hope, when the Pangs of Death are just taking hold of him, and he ready to step into another World! Then his memory is precious, that survives when he is gone, not only in the Eye and Estimation of the World, but precious in the Sight of the Lord is his Death. His quiet Habitation is not to be disturb'd, his Soul is happy, his Body at rest, and an Honour is due to his memory.

The *Romans* thus distinguish'd their two Emperors (g) *Augustus* and *Tiberius*. The one they deify'd, but they bore such Hatred to the other, that they would have his memory

(f) *Templa, Saxa, Marmora, Ferro plumboq; consolidata tamen cadunt, ---- Sunt & sua fata Sepulchris.* (g) *Sueton. in Tiberio.*

survive no where but in Hell. The wicked are soon forgot, they die in their Posterities, and their Names rot as fast, if not faster than their corrupted Bodies.

It was a saying of that Cruel Emperor Nero at his Death, *Let Heaven and Earth fall in pieces when I am gone.* He knew Posterity wou'd censure his many bloody and Tyrannical Actions, that he shou'd be Evil spoken of, and his Name sink; and therefore wish'd there was no after-times, but that his Life and the World might end together.

The Heathens did not think the Bodies of Traytors and Murtherers worth a Grave, deny'd them the the Rights of Burial, and cast them out that Dogs might eat them. and the Fowls of Prey devour them. The Design was, their Remembrance should be lost, that no Monument should preserve, nor no Epitaph innoble them, but that their Memorial and Name should perish like the Dung.

There can be no greater Motive for Christians to continue the value, and honour the Memory of good Men, than their great Sanctity, Chastity, Righteousness, Justice, and Charity, *The Righteous shall be had in Everlasting Remembrance.* Psal. 111. 6. There cannot be too much Dignity given to their Bodies by Men in the Honour of their Funeral Rites, when we are assur'd that their Death is precious in the sight of God. Psal. 116. 15.

Their Bodies when living were the Temples of the Holy Ghost, and being dead, ought to be decently interr'd, because Christ will hereafter glorify them, and make them like unto his own glorious and incorruptible Body. *Devout Men carried Stephen to his Burial.* Acts 8. 2. 'Tis a Debt owing to Humanity, an act of Piety, Mercy and Justice, and Jesus saith, The Funeral Preparation which the Woman made for Him was a Good Work. Mat. 26. 10. The Men of *Jabesh Gilead* having buried the Bodies of *Saul* and *Jonathan*, *David* made his Prayer to God to bless them for it. *Blessed be ye of the Lord, that ye have shewed this kindness unto your Lord, even unto Saul, and have buried him.* 2 Sam. 2. 5.

We know and believe the Body tho' Dead, shall live again, and be join'd to the Soul. That it shall be rais'd from its Grave, and will be the Subject of God's Omnipotence, and therefore we decently lay it to rest, till the last Trump shall sound the Call, *Arise ye Dead and come to Judgment.*

(4.) A Good Name is rather to be chosen than Great Riches, because Great Riches, if a Man has not Grace to make a right use of them, many times are introducers of Atheism, and are frequently attended with Pride, High-mindedness, Vain-Glory, Luxury, and Forgetfulness both of God and themselves. That part of *Argur's* Prayer *Feed me with Food convenient for me, lest I be full and deny Thee,* Jer. 5. 7. had a great deal both of Piety and Wisdom in it.

When *Jesurun* waxed fat, Duet. 32. 15. He then Kick'd, and when *Israel* was fed to the full, then she committed Abomination. Prov. 30. 8.

St. Paul knew very well how forward Rich Men are to be High-minded, to trust to their Riches, to be puff'd up, to make their Wealth their strength

Strong City, Prov. 18. 11. To despise the Poor, be void of all compassionate Affections, and to think themselves so high, so safe, and secure as not to fear God, nor regard Man, and therefore lays down this Direction, *Charge them that are Rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the Living God, that they do good, that they be Rich in good Works, ready to distribute, willing to Communicate.* 1 Tim. 6. 17, 18.

You scarce hear of a Wicked and Ungodly Man but He is uncharitable, unmerciful, of an arrogant and insolent Disposition, whose Bowels are not mov'd at the Misery and Necessity of another, and in whom the love of God dwells not. He is Covetous, Churlish and backward to feed the Hungry and cloath the Naked.

Now who wou'd not rather choose a *Good Name*, than be a Man, tho' Rich, yet a shame to Religion, a Reproach to Christianity, and a Scandal to Human Nature.

Whereas on the contrary, Good and Religious Persons, and such as are Eminent in Vertue and Godliness, are Eminent likewise for Charity and doing Good.

'Tis Recorded to the Praise and Commendation of *Job* for his liberality, that *the Blessing of Him that was ready to perish came upon Him*, Chap. 29. 13. and that *He caus'd the Widows Heart to sing for Joy*, Chap. 29. 13. that *He had not eaten his Meat alone, without giving part thereof to the Hungry Orphans, neither had he seen any perish for want of Cloathing* Chap. 31. 17, 19.

Many other instances might be given from Holy *Abraham*, Gen. 18. 1. 2. *Cornelius*, Acts 10. 4. *Gainus*, Rom. 16. 23. Scripture of the Charity of those who were Pious and Godly Persons, and have left a *Good Name* behind them.

Thus having laid down some Ways and Means for the securing a *Good Name*, and that it is to be *chosen rather than Great Riches*.

Come we

(3.) To some Motives or Inducements to quicken us up for attaining it.

(1.) The first Motive shall be taken from the *Excellency* thereof.

It is an Excellent Thing in Parents to leave a *Good Name* behind them, because the Credit and Reputation of it fall upon thier Children and Family, and bring much Comfort to them.

It was *David's* Question, *Is there yet any that is left of the House of Saul, that I may shew him kindness for Jonathan's sake?* 2 Sam. 9. 1. And being told that *Jonathan* had a *Lame Son*, *Mephibosheth*, he sent for him. entertain'd him at his Table, and restor'd him all that was *Saul's*. v. 7.

According to the Fruits Parents bring forth, and the Good Works they do, their Children are honour'd and esteem'd, and the Mouths of Wicked Men stop from speaking Evil of them.

The World is grown so uncharitable and malicious, as frequently to reproach and bespatter even a good Son, for the Naughtiness of a bad Father
which,

which tho' it be both barbarous and disingenuous, yet 'tis evident in Experience, and a little Converse with the World will make it appear.

Whilst we live on Earth, there is nothing wherein we can shew a greater Care of our Posterity than in securing a *Good Name*, insomuch as they who do it in an ordinary way of Providence, do therein secure the same to their Children.

And doubtless Persons of noble Extraction and large Fortunes have Opportunities put into their hands, by being virtuous and religious, sober, chaste and temperate, not only to make their own Memories blessed, but also to give a Lustre to their Families, and make them more conspicuous. If they tread in the Paths of Virtue their Honour is preserv'd, their Titles, Power and Eminency confirm'd, and this makes their Nobility from Age to Age still more illustrious.

(2.) Another Motive to a *Good Name* shall be taken from *conversation*, in our mutual Converse one with another, *i. e.* to treat every Man respectfully, and after a civil and courteous manner, not to slander, backbite, defame, or through Prejudice mis-represent another's Actions, and make the worst of every thing.

Men will speak well of, and have a value for him, who in the heat of Dispute, casts no uncivil or unhandsome Reflections, talks with Meekness and Calmness, and handles every Man's Reputation with the same tenderness he would have another use towards him. Wherever this is observ'd, a Man is look'd upon as full of Goodness, a publick Benefactor, and the delight of Human Society.

(3.) Another Motive to a *Good Name*, shall be taken from *Fidelity*, or just dealing one with another, *i. e.* in Matters of Trust, to discharge the same with Faithfulness, whether they be *publick* or *private*.

(1.) *Publick*, All such as have the Sword of Justice or Judgment committed to them.

In Scripture they are call'd *God's*, and the Seat they are set in is the *Lords*. They are ordain'd of God, are his Vice-gerents, and therefore in their Office ought to imitate his righteous Administrations.

Now one part of their Office is as to *secular* Matters, to give unto all Men what is their due, to protect, defend and acquit the Innocent, to punish Evil-doers, and make Malefactors Examples of Punishment, who had been Examples in transgressing.

The other part of their Office relates to *Religion*, to maintain Truth, to suppress all false Teachers, to punish the Authors of *Sedition*, *Herese* and *Schism*, and not only to pass Sentence on such Criminals, but see that it be put in Execution, that so both *Church* and *State* may flourish.

This surely in the first place will bring God's Blessing upon all such *Magistrates*, and cause the People and Commons of the Land, not only to pray for them, but to honour, reverence and love their Persons, and perpetuate their Fame to Posterity. *They shall be had in everlasting Remembrance.*

(2.) In *private* Matters do right to one another, and perform your Trust with faithfulness. Setting your Estates in order before your Death is a necessary Preparation to a *Good Name*, giving your Creditors their just Demands, for if you go out of the World disposing of your effects otherwise than according to the Rules of Equity, you leave a Blot upon your Name here, and the Guilt thereof will pursue you into another World. That being a Sin you cannot repent of, nothing but a sad Sentence there can be expected.

To perform the Commands of the dead, and fulfil the Will of the deceased, is a pious as well as a faithful Act, and an indispensable Duty in every Executor. Do as you would be done unto, and you will please both God and Man.

To secure a *Good Name*, let your holy Religion be credited by your Lives and Conversations, and be preferred before any Worldly Interest. Let the Light of your Lives so shine before Men, that therein your Heavenly Father may be glorified. Defend God's Truth to the uttermost of your Powers, and in nothing terrified by your adversaries, quit yourselves like Men in contending for the Faith once deliver'd to the Saints. Discharge a good Conscience in Matters both *publick* and *private*, and give as little Cause of Offence as possible, and then too much Honour cannot be given to your Memory. Your Value shall be continued after Death, and your Name *smell sweet, and blossom in the Dust* to succeeding Generations.

This then may serve to shew how odious their Names are who call themselves Christians, and profess Christianity, when in Truth they are a Dishonour to it, and live contrary to its Pure and Holy Doctrines. Do but behold the Wickedness of many call'd Christians, and you will find them the worst of Men, and for their Heinous Sins and Gross Enormities, out-vying the very Rabble of *Heathens* and *Mahometans*.

Their Names are not only contemptible, and they unworthy the Name of a Christian, but also the Purity of the Christian Religion is expos'd to the Contempt of its cruel Adversaries by such Professors, whose Manners are the Disgrace of their Principles.

Salvian makes this just Complaint, (a) *In such doth Christ suffer Reproach, and by them the Christian Religion is blasphemed, for they make the very Heathen say, Behold what kind of Men are they who worship Christ? We may judge of him that is worshipped by his Worshippers, for how can we think him a good Master, whose Scholars we see to be so very bad.*

Religion has a Name which is capable of losing or gaining. A good or evil Report may be brought upon it, according to the good or bad Behaviour of its Professors. For *Unrighteousness* of Life in Christians will dishonour Religion, hinder Piety, and make Christianity the Scorn of Infidels.

Always act according to Conscience, live as knowing God sees you, speak as believing God hears you, and walk as knowing God is near you,

(a) *Salv. gub. l. 4.*

and acquainted with all your Ways, And this is the way to purchase a Good Name, Credit and Reputation in this World, and Favour with God in that which is to come.

And here I might be very high in the *Encomium* of that Great and Good Man Death hath lately taken from us, in his Nobleness of Birth, his *Christian* and *Military* Virtues, his Piety, Charity, Sweetness of Disposition, which made him the Object of the Esteem, of the Love, and of the Veneration of all that convers'd with him, particularly his prudent and pious Conversation in Marriage, which if not taken notice of, we should do wrong to his Memory. The *Honourable Estate* of Matrimony was esteem'd by him to have Purity in it, as being an Institution of God, and therefore he never abus'd it.

His *Matrimonial* Contract he religiously perform'd, and what the Royal Martyr King *Charles I.* said a little before his Death, ΕΙΜΩΝ ΒΑΣΙΛ. *That his very Thoughts had never strayed from his beloved Queen, and that his Love should be the same to the very last,* doubtless was verified in his Royal Highness Prince *George of Denmark*.

His Name for such an entire *Conjugal* Love and Fidelity shall be had in everlasting Remembrance, and he will be from Age to Age a continual and living Monitor to all married men.

And if Men of great Birth and Quality would imitate and make him their Copy, be as affectionate, just, and as faithful to the Marriage Bed as he was, we should not so frequently hear of Separation of Houses, Tables, Beds, and so many impure and irreligious *Cohabitations*, to the great Displeasure of Almighty God, and to the Shame and Discredit of Christianity. A Sin so horrid in it self, that God has given a peculiar Commandment to restrain it, and will atter a particular manner Judge all such *unclean* and *sacrilegious* Profaners of Marriage.

God had made the *QUEEN* and *Him* happy in one another, and after such an innocent, sweet, chaste and virtuous Life, doubtless they shall both meet in everlasting Glory, *where they neither marry, nor are given in Marraige, but are as the Angels of God.*

To conclude, The Moment we receiv'd the News of the Death of that good and religious Man, the Consternation was universal, and the City's design'd publick Acclamations were chang'd into a sorrowful Silence,

The *QUEEN* has shed Tears; and her Subjects will Mourn, and not being able to say more, I hold my Peace, humbly beseeching Almighty God to grant Her Majesty Patience under so great an Affliction, and support her in her Troubles. *Amen,*

FINIS.